آيـاتـها 13 Ayah	ســــورة الممتحنـــــــة Surato Al-Mumta'he'na'te (The She-Examiner)	الترتيب 60 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O you who[r] they[z] believed let not *tattakhetho*[1] (*take and presume you*[z]) My foe[2] and your[n] foe *aw'leyaa*[3] (*guardians-/allies*); cast to them you[z] by the affection[4], while *qad* (*already and affirmatively*) unbelieved they[z] by what came (*to*) you[b] of the right; they[z] exit the messenger and *eyyakom* (*indeed including you*[b]) that you[z] believe by Allah your[n] Lord, *en* (*if*) you[c] [were] exited *jehadan* (*exertion of one's utmost mental, physical and possessional efforts fighting/striving*) in My path and *ebtegha'a* (*earnest-quest*) (*of*) My gratification, you[z] confide to them by the affection; and I am knowinger by what you[c] conceal and what you[c] disclosed; and whoever does it[x] of you[b] then *qad* (*already and affirmatively*) [*he*] strayed the path's intent/center.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١
2. If[5] they[z] grab[6] you[b] they[z] be for you[b] foes; and *yabsotto* (*they*[z] *in a manner of: assault/ridicule extend*) to you[b] their hands[w] and their tongues[x] by the ill; and longed they[z] if you[z] (*were to*) unbelieve.	إِن يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢
3. Never benefit you[b] your[n] *arhamo*[7] (*maternal/paternal kins*) and nor your[n] children; the *Qeyamatey's*[w] (*Judgment's*) Day [*He*] sunders among you[b]; and Allah by what you[z] work (*is*) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣
4. *Qad* (*already and affirmatively*) was-she[y] for you[b] an *uswaton* (*solace-she*[y8]) *hasanaton*[w] (*meritorious-deed*)[w] in *Ebraheema* (*Abraham*) and who[r] (*were*) with him, *edh*	قَدۡ كَانَتۡ لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ

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[1] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[2] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[3] The word "أولياء" could also mean, among them: *protector, friend*!

[4] Of the *peculiar* meanings of "مودّة" is that "مودّة" means *letters* (containing messages)! See التاج! Perhaps because of the interesting story regarding a *written message* which this *Ayah* addresses! See القرطبي!

[5] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[6] The word "يثقفوكم rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به," "أدركه ببصره لحدة في النظر," respectively! See اللسان and البصائر! I chose "*grab*" as it obviously *includes* "meet" and "sight" as you cannot grab without "sighting" and "meeting!"

[7] The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they related through the same womb*! See البصائر! However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام!"

[8] The word solace-she[yw] for "أسوة," and the [she[y]] suffix for the word "solace!" As الأســوة for *patience* and *grief*!

(*whereas*) they[z] said for their people: verily we (*are*) *bora'ao*[9] (*absolutely disclaimant/absolver of our selves*) of you[b] and of what you[z] worship of lesser than/-without Allah; we unbelieved by you[b] and appeared between us and [between] you[b] the enmity[w] and *bagh'dha* (*intense-hatred*)[w] ever, until you[z] believe by Allah alone; except *Ebraheema's* (*Abraham's*) say for his father: surely *astaghferanna*[10] ([*I*] *assuredly*[11] *seek forgiveness*) for you[g] and not [*I*] possess for you[g] from Allah a thing; our Lord: on You[g] we trusted and to You[g] *anabna*[12] [*iteratively returned penitents we*] and to You[g] (*is*) the destiny.	لِقَوۡمِهِمۡ إِنَّا بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا قَوۡلَ إِبۡرَٰهِيمَ لِأَبِيهِ لَأَسۡتَغۡفِرَنَّ لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٤
5. (*O*) our Lord: let-not make us [*You*[s]] an essay for whom[r] unbelieved they[z]; and let-forgive for us [*You*[s]], (*O*) our Lord; verily You[g], You[s] (*are*) The Mighty The *Hakeemo*[13] (*infinite hekmah*[14] *Possessor*).	رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٥
6. *Laqad* (*verily, already and affirmatively*) [was] for you[b] in them an *uswaton* (*solace*[w15]) *hasanaton*[w] (*meritorious-deed*)[w] for whom-ever [*he*] [was] hoping/fearing[16] Allah and The Day The Last; and whoever diverts [*he*] then verily Allah, He (*is*) The Rich The *Hameedo* (*multitudinously praised and multitudinously praiser He*).	لَقَدۡ كَانَ لَكُمۡ فِيهِمۡ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٦
7. *Asa* (*craving a deed beyond one's means that, may*) Allah to make between you[b] and [between] whom[r] antagonized you[c] of them a fondness[w]; and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	۞ عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم مِّنۡهُم مَّوَدَّةٗۚ وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧
8. Not forbids you[b] Allah *a'n* (*regarding*) whom[r] not mutually fought you[z] they[z] in the religion and not exited you[b] they[z] from your[n] homes[w] that *tabarro*[17] (*be you*[z] *dutiful to*) them and *toqsetto* (*you*[z] *be absolutely just post removal of any injustice*) to them; verily Allah loves the *muqsetteena removers of injustice and maintainers of absolute-justice*).	لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٨
9. Verily only forbids you[z] Allah *a'n* (*regarding*) whom[r] mutually they[z] fought you[b] in the religion and they[z] exited you[b] from your[n] homes[w] and they[z] backed on your[n] exiting that *tawallawhum* (*you*[z] *take them for guardian/allies/friends*); and whoever *yatawallahum* ([*he*]: *takes them for guardian/allies/friends*) then those (*are*) the *dha'lemoona*[18] (*injustice-doers*).	إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ وَأَخۡرَجُوكُم مِّن دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٩
10. O you who[r] they[z] believed: if came[x] (*to*) you[b] the she-believers (*as*) she-emigrants then let-test them[y]	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّ

[9] The word "براء" is *stronger* than "بريء," as "براء" is an *infinitive* noun! See التاج! To *infinitize* "براء" *absolutely* is prefixed to it!

[10] The word "استغفر," in "استغفرنّ" = "اطلب الغفران" = "[*I*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*I*] *seek forgiveness*!"

[11] The "ل" in "لأستغفرنّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[12] The word "أنبنا" from "أناب" means *iteratively returned penitent*! See الراغب!

[13] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[14] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[15] See footnote 8 above regarding solace!

[16] That is fearing, His punishment and earnestly seeking His forgiveness and mercy!

[17] See the *Lexicon* attached to this *Translation* for this *vital* word "*al-berr*," the *noun* for this verb "*tabaro*!"

[18] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

you[z]; Allah (*is*) knowinger by their belief[y]; so *en* (*if*) you[c] knew them[y] she-believers then let-not return them[y] you[z] to the unbelievers; not they[y] (*are*) legitimate[19] for them, and nor they (*are*) legitimate for them[y]; and *aa'tohom* (*let-you[z] accord them*) what they[z] expended; and no *jonaha*[20] (*sin*) (*is*) on you[b] to you[z] wed them[y] if *aa'taytomohunna* (*you[c] accord them[y]*) their remunerations[y]; and let-not hold you[z] by the she-unbeliever's *essa'me* (*marriage-bonds, i.e. marriage guardian-ships*); and let-ask you[z] what expended you[c] and let-them ask what expended they[z]; *tha'lekum* (*collective-afar-that*)[x] (*is*) Allah's rule; Allah rules among you[b]; and Allah (*is*) Omniscient, *Hakeemon*[21] (*infinite hekmah*[22] *Possessor*).	ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾
11. And *en* (*if*) escaped you[c] a thing from your[n] spouses to the unbelievers then retaliated[23] you[c] so *aa'to* (*let-accord you[z]*) whom[r] went their spouses like what expended they[z]; and *ettaqo* (*let-reverentially guard you[z] not to displease*) Allah, Whom you[f] (*are*) by Him believers.	وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾
12. O, you the Prophet if came[x] (*to*) you[g] the she-believers *youba'yeanaka* (*she-they plighting-allegiance to you[g]*) on that not partner they[y] by Allah a thing and not they[y] steal and nor they[y] fornicate and nor they[y] kill their children and nor *ya'atena*[w] (*commit/perpetrate they[y]*)[w] by a calumny[x24] *yaftareynaho* (*they[y] craft it[x] as a lie for fraudulent end*) between their she-hands and she-feet and not they[y] disobey you[g] in a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) then *ba'you'ahunna* (*let-[you[s]] plight allegiance to them[y]*) and *istaghfer*[25] (*let-[you[s]] seek forgiveness*) (*of*) Allah for them[y]; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾
13. O you who[r] they[z] believed: let not *tatawallaw* (*you[z] take for guardians/allies*) a people Allah ired on them; *qad* (*already and affirmatively*) they[z] despaired of the Hereafter[w] like what despaired the unbelievers of the tombs' companions.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

[19] The word "*legitimate*" could be an *adjective* or a *verb*! Here its *first* use as an *adjective* and the *second* as a *verb*!

[20] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" *figuratively taken to symbolize the sin*! So, no "**جناح**"= no sin! In other words, no sin would be on one to wed them[y] if you[z] gave them[y] their[y] remuneration (i.e. their *mahros* = the amount of money given by the husband to his to be wife for her acceptance of *the marriage-bond* between the two of them! Such *marriage-bond cannot* be *maintained* or *held-on-to* if *either spouse* is a unbeliever, as the next sentence clearly states, with respect to the she-unbelievers!

[21] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[22] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[23] That is in the sense of *qesas* (*lawful retaliation*)!

[24] Some Qur'an commentators say the word "**بهتان**" = "*calumny*" really means *magic*! See **القرطبي**!

[25] See footnote5343 above regarding "**استغفر**!"